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591 /55 cont./ parents, and he goes there "to get better." A
592 child that is a "nuisance" is temporarily housed with a brother
[855] or sister of his parents who live in the immediate vicinity.
Experience teaches that in another environment such
[861] naughtiness goes away most readily. A younger sister of the wife regularly comes to stay "for company" with a newly married couple that has just obtained its own house. When a young man marries, his younger brother comes with him for a while "in order to take care of the buffaloes there." A woman who is angry at her husband asks one of her female relatives, who are at the same time neighbors, to come and sleep with her. The rejection is clear. Viewed rationally, these are all valid reasons in Makassarese country. The result is that housemates rarely stay in a house in the same combination. As such, therefore, housemates do not form
[602] a stable group. Men or women, married or unmarried but always kinsmen, regularly come to visit, for the most varied reasons, and stay for a short or longer period of time. Horizontal mobility is a function of the related group (1).

1. This mobility seems to me to be equal to that of the prewar period. Nothing would suggest that the Japanese period or contacts thereafter had a stimulating influence upon this mobility.

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865 To give a reason for these frequently occurring migrations can only be done by way of suggestion. To this end, however, another element of this culture must first be described; this is the condition of "adjallo."

Adjallo' is best described as a fit of temper. The individual throws himself to the ground; he screams and kicks violently for a few minutes, and when the attack has passed

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/55 cont./ he seems completely normal again. Such attacks were observed by me only with children. In both cases they were children spoiled by their environment. Everything they did was admired in an exaggerated fashion. They were allowed to do much more than other children; nobody forbade them anything. When the girl spilled a whole pile of paddy, the owner merely laughed good-naturedly. When the boy playfully broke a plate, this was excused and made out to be of absolutely no consequence. Only their own parents grumbled at them. But even this /56/ indulgence and interest came to an end. That is the moment when the child may have such a fit of temper (1).

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1. Matthes (see Woordenboek, p. 420) translates adjallo' as "running amuck." Adjallo', in my opinion, is a designation for a certain mental condition which in effect does have a number of external characteristics in common with amuck, but so long as the internal impulses are not better known than at present, it seems to me incorrect to accept his translation. Matthes also gives as an example "tau andjalloki sarenna"; he translates this by "one who runs amuck with his lot" and makes this clear by adding, "that is, one who is always dissatisfied with his lot, for instance, he who demands today this, tomorrow that, position, and so on."

158 626 /56 cont./ According to reports, adults are also subject to such attacks, however, I never witnessed this. To be sure, an adult sometimes uses it as a threat, for instance, when he (she) has set his (her) mind on something that seems unattainable. A woman from Macassar who had caused a drum (ganrang) to be played at a festival of her kin group in Goa was questioned about this by the kapalakampong /kampong head/ concerned, since playing the ganrang is a prerogative of the nobility in Goa. She threatened with adjallo' if the use of the drum should be forbidden her, and finally a decision was made that the drum could be played because she did not live in Goa and at home in Macassar she was allowed to play the ganrang. [533 565]

In Macassar a girl who was sixteen years old and still at school threatened adjallo' because she wanted to continue attending school in spite of obvious disapproval on the part of her mother and aunts. A man arranged his second marriage behind the back of his first wife because, as he said, he was afraid that she would adjallo' and in so doing might well prevent his second marriage if she heard about it beforehand.

The reaction of others to such fits of temper was one of aversion. People turned away; no one made an attempt to help, nor did anyone appear angry. It was believed that nothing could be done about it.

158 578 Both phenomena, mobility and adjallo', in my opinion should be regarded as expressions of a conflict for which the individual sees no other solution, a conflict which is based on personality structure. It was impossible for me to do any further investigation along these lines. The fact that both sexes participate in mobility to the same extent might suggest the /57/ necessity for an analysis of the "basic personality structure" /cited in English/ (1) of the Makassarese.

1. For this term see A. Kardiner, most recently in The Psychological Frontiers of Society, New York, 1945.

156/164 cont./ inadequate in their social relations with other
589 men, could be the reason for their refusal to marry. The fact that the older people do not consider these individuals capable of contributing to the standing of the group could be the reason why they are satisfied with their refusal.

[584] No initiative toward marriage of any kind may ever proceed from a woman. The docile, withdrawn girls are set up as an example. I believe, but would like to see this confirmed by further investigation, that among the unmarried women these docile types are still the most frequent. The more aggressive personalities who possess to a lesser degree the qualities most valued in this society seem to marry sooner. An old woman explained why a particular girl had been allowed to marry by reasoning that otherwise one might have difficulties with her later. By this, the old woman most probably was thinking of the possibility of siri' problems arising. The fact that these characters marry, while docile individuals frequently remain unmarried, points to the fact that the older people in their selections follow the path of least resistance. The types from whom the most difficulties are to be expected have a better chance of marrying.

[581] The men with the personal qualities that are most /165/ appreciated and the women with the personal qualities that are least appreciated have the best chances of marrying.

565 It is believed that the karaeng always possess a high de-
156 gree of the personal qualities appreciated in a man. Their
581 opportunities to marry are greater than those of an ordinary man; a marriage to a lower woman is a frequent phenomenon. Figures dealing with the unmarried in this group are not available, however.

The Koro Phenomenon

826 Koro is the Makassarese name for the disease symptom in
158 which a man believes that his penis is shrinking and will turn

826 /165 cont./ inward, while he is convinced that he will die if
158 this should really happen (1). Koro literally means "to shrink."

1. The signs reported with respect to women are: the breasts become flatter, the nipples shrink, and the labia have a tendency to recede. Only women help the female patient. The phenomenon is less frequent with women than with men.

Van Wulfften Palthe and Slot regarded the phenomena as expressions of an anxiety neurosis (2).

2. See Geneeskundig Tijdschrift voor Nederlandsch-Indië, 1935, Vol. 75, pp. 836 ff. and 811 ff. respectively.

[595] The description of one certain case, as it was reported by an informant, ran as follows. A man of around forty-five years of age, married and with children, had taken a second wife. He had kept this fact a secret from his first wife because he was afraid of her jealousy. After a certain length of time had elapsed, however, his second marriage nevertheless became known. One evening when he had come home tired and sleepy, he was overcome with tremors and broke out in a cold sweat of fear. He had the feeling that his penis was becoming smaller and smaller and that it was suddenly going to turn inward. Upon his shouts for help, neighbors came running in to him. One of them held the penis tightly in order to prevent it from receding, and another man went

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158 /165 cont./ to fetch a sanro (Makassarese physician). After
826 some time had elapsed, and the sanro had performed a number
755 of rituals, the feelings of anxiety disappeared. For this day, the attack was past.

Women are kept away from a male koro patient. It is believed that their presence would cause the dreaded event, the receding /166/ of the penis, to take place, and it is believed
[764] that in that event the patient would die. People mention without much trouble a number of instances of individuals who supposedly died of koro.

158 Slot reports that koro occurs among adult Makassarese and
755 Buginese of each social class and both sexes. The phenomenon may appear in groups. It is not the consequence of a modified libido. The Makassarese combat it by using influences regarded as positive, for instance, by using the flowering cluster of the male lontar palm as medicine and through the avoidance of negative influences, among which the turtle is mentioned (1).

1. The thought of the disappearance of this animal's head under its shell gives the patient an unpleasant association according to one informant.

158 Finally, Slot explains that the cause of koro may be a sense of guilt, but that this cause is ethnologically determined because the admissable and the inadmissable are here differently interwoven than in western Europe. He speaks of feelings of guilt while van Wulfften Palthe believes that it is anxiety feelings that lie at the base of the koro phenomenon.

158 Now that the koro phenomenon has been described from
181 the psychological point of view as an expression of anxiety, one may attempt to indicate from the ethnological point of view how this anxiety can have its genesis. To this end I

958 /166 cont./ should like to mention the vertical tendency
181 which demands of the Makassarese a constant striving to surpass other men and to be a great conqueror of women. The anxiety about losing the ability for this, or else of falling short in this aspiration, could very well form the basis for the koro phenomenon.

Prostitution

548 Prostitutes are unknown in Makassarese kampongs. There
626 are no women under thirty-five to forty years of age who live
558 alone without kinsmen, and if a woman lives with others in a house, it is impossible for her, for reasons discussed at length above, to receive men more or less regularly, or to have contact with them outside the house. So long as she lives in a house with others, even a single contact situation would cause the young male house mates or neighbors to become siri'. The older women who do not wish to risk any difficulties on behalf of this stranger in such a case will try to send her away in time -- for instance, to a head who lets her marry -- before a brawl could come about through her /167/. Once she is out of the house, there is no reason for the young men who, after all, are not related to her, to be siri' because of her behavior.

Her conduct impairs the social standing of her group, and for that reason she is unacceptable in the rural kampongs. There is little evidence of moral disapproval.

548 Prostitution is an urban phenomenon. Prostitutes live in
[369] Macassar as well as in the larger pasar places such as Parepare, Watampone, and others.

The pasar place of Bontomanai, the center of trade for Borongloë, did not seem large enough yet to accommodate permanent prostitution. It was said of one of the daughters of a prominent man in Borongloë, who had gone to live in Bontomanai with a distant relative, that she received men who